

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XVII.

APRIL, 1886.

No. 4

THE NORTHERN BARBARIANS IN ANCIENT CHINA.*

By W. A. P. MARTIN,

President of Tungwen College, Peking, North China.

THE Great Wall which forms the northern boundary of China proper tells of a conflict of races. Extending for fifteen hundred miles along the verge of the Mongolian plateau, it presents itself to the mind as a geographical feature boldly marked on the surface of the globe. Winding like a huge serpent over the crests of the mountains, it seems, in the words of Emerson, as if

"The sky
Bent over it with kindred eye,
And granted it an equal date
With Andes and with Ararat."

It divides two stages of civilization to-day, as it did two thousand years ago. On one side are vast plains unbroken by the plough, and occupied only by tribes of wandering nomads; on the other are fields and gardens, rich with the products of agricultural industry. Between the two, a state of perpetual hostility is inevitable, unless restrained by the power of some overshadowing government. This natural antagonism has never failed to show itself at every point of contact, the world over. Schiller hints—not in his poems, but in a course of historical lectures—that this endless strife of shepherd and cultivator was foreshadowed in the conflict of Cain and Abel. History, unhappily, supplies us with an abundance of illustrations. Egypt fell a prey to the shepherd kings; and in Asia as in Europe, the inhospitable north has always been ready to disgorge its predatory hordes on lands more favored by the sun.

* [We reprint this valuable article from the *Journal of the American Oriental Society*, Vol. XI, No. 2, which can have been seen by but every few of our readers. Editor *Chinese Recorder*.]

The Chinese of the border provinces were in the earlier ages compelled to divide their time between war and work, under pain of losing the fruits of their labors. Like the pioneers of the Western continent, they never allowed themselves to be parted from their defensive weapons, and enjoyed life itself only at the price of perpetual vigilance. Experience proved that a line of military posts, no matter how closely they might be linked together, afforded no adequate security against the incursions of homeless wanderers. The Great Wall was built, not as a substitute for such posts, but as a supplement to them. That it served its end there can be no reasonable doubt. So effectually indeed did it protect the peaceful tillers of the soil, that an ancient saying describes it as the ruin of one generation and the salvation of thousands.

From time to time, however, the spirit of rapine, swelling into the lust of conquest, has swept over the huge barrier, as an earthquake wave sweeps over the artificial defenses of a seaport. It was not intended or expected to guarantee the whole empire against the occurrence of such emergencies. Twice has the whole of China succumbed to a flood of extra-mural invaders: the Mongols under Genghis Khan having been aided in passing the Great Wall in the province of Shansi by the treachery of Alakush, a Tartar chief whose duty it was to defend it; and the Manchus, who are now in possession of the throne, having entered at its eastern extremity, on the invitation of Wu San-kwei, a Chinese general, who sought their aid against the rebel Li Tsze-ch'eng.

Beside the three and a half centuries of Tartar* domination under these two great dynasties, we find, prior to the first of them, three periods of partial conquest. From 907 A. D. to 1234, a large portion of the northern belt of provinces passed successively under the sway of the Ch'itan and Nuchen† Tartars; and, from 386 to 532, an extensive region was subjected to the Tartar hordes of Topa, under the dynastic title of Peiwei. How or where these invaders passed the barrier, it is not worth while to pause to enquire; the foregoing examples being sufficient to show that, in a time of anarchy, some friend or ally can always be found to open the gates. *Chung‡ che ch'eng ch'eng*, says the Chinese proverb,

* The name Tartar is incapable of very precise definition. Throughout this paper it is applied in a general sense to all the wandering tribes of the North and West.

† 女真 女直, Nuchen or Juchih—also called Kin Tartars. The Manchus claim them as their ancestors, the reigning house having *Aischin*=kin 'gold' for its family name.

‡ 衆志成城, 'United hearts form the best of bulwarks.'

'Union is the best bulwark.' Without exaggerating the strength of the Great Wall, which through a large part of its extent is far from being the imposing structure which we see in the vicinity of Peking, we may still affirm, in the light of history, that had it been backed by forces untainted by treason and unweakened by faction, it might have proved sufficient to shield the country from conquest. Wanting these conditions, the wall was powerless for defense and notwithstanding its towers and garrisons, we have before us the astounding fact that the Chinese of these northern provinces have passed seven out of the last ten centuries under the yoke of Tartar conquerors.

Ascending the stream of history to the dynasty of Han—which ruled China from 202 B. C. to 220 A. D., i. e. for more than four centuries—we find ourselves in presence of the same conflict. The names of the opposing parties are changed; but the parties remain, and the war goes on. The empire is not conquered by the foreign foe, but it is kept in a state of perpetual terror, by an assemblage of powerful tribes who bear the collective name of Hiongnu. Bretschneider says they were Mongols *nomine mutato*; but Howorth, in his learned *History of the Mongols*, pronounces them Turks, or more properly Turcomans, the ancestors of the present occupants of Khiva, Bokhara, and Constantinople. From the resemblance of this name to *Hunni*, they were formerly supposed to be the progenitors of the Magyars. So strong indeed was this conviction that, a good many years ago, we had the spectacle of a follower of Louis Kossuth coming to China in search of his "kindred according to the flesh:" actuated apparently by the hope of inducing them to repeat the invasion of Europe, and deliver their brethren from the yoke of the Hapsburgs!

The numerous tribes occupying the vast region extending from lake Balkash to the mouth of the Amoor—diverse in language, but similar in nomadic habits—were in the Han period combined under the hegemony of the Hiongnu, forming a confederation, or an empire, rather than a single state. The chief was styled in his own language Shanyu, a word which the Chinese historians explain as equivalent to Hwangti; and there can be no doubt that the haughty emperors of the family of Han were compelled to accord the sacred title to their barbarous rivals. In recent times, their successors (more properly successors of the Shanyu) have hesitated to concede it to the sovereign of at least one European empire. During the negotiation of the Austro-Hungarian treaty, the Chinese ministers objected so strenuously to the assumption of *Hwangti*, that the heir to a long line of Kaisers had to content himself with

the first syllable of the title, on the principle that "half a loaf is better than no bread." Had his minister been well versed in Chinese history, what an advantage he might have gained! He would have required no other argument than the fact that the full title had been given to the chief of the Hiongnu to insure its extension to the lord of their modern representatives. For in China a precedent is good for more than two thousand years; and the supposed connection, though not admitted by ethnology, is or was sufficiently reliable for the purposes of diplomacy.

During the Han and succeeding dynasties, the Hiongnu were held in check mostly by force of arms; but the weaker emperors, like those of Rome, were accustomed to send their sisters and daughters across the frontier, instead of generals; flattering the vanity of the barbarians, and replacing military armaments by the sentimentalities of family alliance. The incidents connected with these transactions have supplied rich materials for poetry and romance. For instance, a popular tragedy is founded on the fortunes of Chao-keun, one of the many fair ladies who were offered as victims to preserve the peace of the borders. The khan of Tartary, hearing of her beauty, demanded her in marriage. The emperor refused to surrender the chief jewel of his harem; so the Khan invaded China with an overwhelming force; but he retired to his own dominions when the lady was sent to his camp. Arrived at the banks of the Amoor, she threw herself into its dark waters, rather than endure a life of exile at a barbarian court. The wars of those times would furnish materials for a thrilling history. The battle-ground was sometimes on the south of the Great Wall, but generally in the steppes and deserts beyond.

As illustrations of the varying fortunes attending the wars of the Hans and the Hiongnu, we may mention the names of Li-kwang, Li-ling, Sze-ma Ts'ien, and Su-wu. The first of these led the armies of his sovereign against the Hiongnu for many years in the latter part of the second century B. C. He had, it is said, come off victorious in seventy battles, when in a final conflict, disappointed in his expectation of capturing the Khan, he committed suicide on the field of battle—though, if we may believe the record, that battle was also a victory. This gives us a glimpse of the style of Hiongnu warfare. They were like the Parthians, "most to be dreaded when in flight." That a general contending with such a foe should destroy himself from chagrin at the results of his seventy-first victory, affords us a fair criterion for estimating the value of the other seventy.

Li-ling, the second of the four whose names I have cited, was son* of the ill-fated Li-kwang, and appears to have been born under still less auspicious stars. Appointed to succeed his father, he suffered himself to pursue the flying enemy too hotly, when, falling into an ambuscade, his vanguard, consisting of a division of five thousand men, was cut to pieces before the main body could come to the rescue. Li-ling, with a few survivors, surrendered at discretion. His life was spared; but to take his own description, contained in some of his letters which are still preserved, it was little better than a living death. In addition to the privations incident to a state of captivity among savage foes, he had the bitter reflection that, on account of his supposed treachery, his nearer relations had all been put to death; and that a noble friend who had guaranteed his fidelity had been subjected to an ignominious punishment.

That noble friend was no other than the great historian, Sze-ma Ts'ien. Required by a cruel decree to pay the forfeit of Li-ling's alleged treachery, the historian chose to submit to a disgraceful mutilation, rather than lose his life; not, as he himself says, that he held life dear or feared death, but solely to gain a few years for the completion of his life task, the payment of a debt which he owed to posterity. He lived to place the last stone on his own imperishable monument; and for twenty centuries he has had among his countrymen a name "better than that of sons and daughters."†

Su-wu, the last of the four unfortunates, was a diplomatic envoy. Having, while at the court of the Grand Khan, attempted by undiplomatic means to compass the destruction of an enemy, he was thrown into prison, and detained in captivity for nineteen years. Two tender poems are extant, which he and his wife exchanged with each other on parting, at the commencement of his perilous mission. Whether she survived to welcome his return we are not informed; but in that case she must have died with grief, to see him accompanied by a Turkish wife.

We cannot pause longer among the romantic episodes so thickly scattered through the literature of the Hans. We must travel back another thousand years, to arrive at the last and the principal division of our subject—the Northern Barbarians in Ancient China.

We find ourselves at the rise of the third dynasty, the famous dynasty of Cheo (Chow), which occupied the throne for over eight hundred years (B. C. 1122 to B. C. 255). We are at the dawn of letters; at the dividing line which separates the legendary from the

* Mayers says grandson.

† He had become a father prior to this disgrace.

historical period. The Great Wall has no existence, but the hostile tribes are there: not Manchu or Mongol, not Hiongnu, Hweku, or T'ukuih; but the ancestors of all of them, under different names, hovering, like birds of prey, on the unprotected frontiers of a rich and tempting country. At this epoch, the Chinese people, who had originated somewhere in Central Asia, were few in number, and occupied a territory of comparatively limited extent. They were distinguished from their neighbors chiefly by a knowledge of letters, and by the possession of a higher civilization. This incipient culture gave them an immense advantage over the barbarous tribes who surrounded them on every side and opposed their progress. These tribes are grouped under several comprehensive terms: those on the east are called Yi, 夷, those on the north, Tih, 狄, those on the west, Jung or Ch'iang, 戎羌, and those on the south, Man, 蠻. The original sense of these names seems to be as follows: the Yi were famous archers, and were so called from their "great bows." The northerners used dogs in hunting and herding, and depended on fire to temper the cold of their rigorous winters; "dog" and "fire" are therefore combined in the ideograph by which the Tih are designated. The Jung were armed with spears and shield and this furnished the symbol for their ideograph compounded of 干 and 戈. The ideograph Ch'iang is made up of the head of a goat and the legs of a man, and so denotes to the Chinese imagination hideous monsters, and at the same time means 'goat-men,' 'goat-herds,' or 'shepherds,' and identifies them essentially with the Tih or nomads of the north. The character for Man combines those for 'worm' and 'silk,' and imports that the barbarians of the south, even at that early day, were not ignorant of silk-culture.

These names and characters all became more or less expressive of contempt, but were without doubt less offensive in their original sense. Marco Polo, who followed the Tartar usage, applies this word Man, in the form Manzi, to the whole of the Chinese people. They were so called as being 'southrons' with respect to the people of Mongolia, and at the same time objects of contempt to their conquerors.

All the tribes of the south and the east, i. e. the Man and the Yi, save certain aborigines called Miao-tsze, were conquered and gradually absorbed and assimilated by the vigorous race whose progeny peoples modern China proper. The Miao-tsze have been able to retain their independence to the present day by taking refuge in the inaccessible fastnesses of mountain chains.

The barbarous tribes of the north and west, however, the Tih and the Ch'iang, were never permanently subdued. This was

simply because their lands never invited conquest. Their storm-swept pastures offered the Chinese no adequate compensation for the toil and danger involved in such an undertaking. On the contrary, as we have seen, it was the wealth and fertility of the North China plains and valleys that tempted constantly throughout the eight hundred years of the Cheo dynasty the fierce and hungry tribes of the north and west to make their overwhelming incursions. These are the quarters from which the conquering armies have once and again risen up, like the sands of their own deserts, to overwhelm parts or the whole of the empire. For our purposes, both sets of tribes may be described as barbarians of the north, and it is only on the northwest that the Jung and the Ch'iang have been a source of trouble and danger. The ideograph for Ch'iang consisting of the head of a goat and the legs of a man, reverses the Greek conception of Pan and the satyrs, and the imagination of the Chinese doubtless pictured their rude enemies as hideous misshapen monsters. The character probably contains, however, a further significance; for, taking the two parts together, it reads simply 'sheep-men,' i. e. 'shepherds,' and this description makes them essentially one with the Tih or dog-using herdsmen and nomads of the north. To repel the aggressions of these troublesome neighbors was the chief occupation of the Chinese armies in the earliest times, as it has continued to be down through all the ages. The oldest extant Chinese poetry, older than any history, shows us the Chinese warrior, like the magic horseman of Granada, with the head of his steed and the point of his lance directed always toward the north as the source of danger. History shows that the princes who were employed to hold these enemies in check generally held in their hands the destinies of the empire. And in this way the northern tribes exercised for centuries, throughout the third or Cheo dynasty, an indirect, but important, political influence.

To give only two examples, both from the most ancient period of authentic history: The house of Cheo, the most illustrious of the twenty-two dynasties, rose from a small warlike principality in the mountains of the north-west; they were strong by conflict with their savage enemies, and their chief was regarded as the bulwark of the nation. Si-po,* the Lord of the west, or Wen-wang, as he is now called, excited by his growing power the jealousy of his suzerain, the last emperor of the second or Shang dynasty, and was thrown into prison by the tyrant, who did not dare, however, to put him to death. In the panic caused by a sudden irruption of the

Mencius says that Tai-wang, the grandfather of Si-po, paid tribute to the Tartars.

north-men, Wen-wang was set free, and invested with even greater power than he had ever possessed before. To the day of his death he remained loyal; but his son, Cheo-fa, or Wu-wang, employed his trained forces, like a double-edged sword, not only to protect the frontier and drive back the invaders, but also to overturn the throne of his master, the last Shang emperor.

After the lapse of over eight hundred years, the house of Cheo was replaced by the house of Chin, which had been cradled among the same mountains and made strong by conflict with the same enemies. During the Cheo period (B. C. 1122 to B. C. 255), the barbarians never cease to be a factor in the politics of the empire; not merely making forays and retiring with their booty, but driving the Chinese before them; occupying their lands, and planting themselves in the shape of independent or feudal States, as the Goths and Vandals did within the bounds of the Roman empire. The analogy does not stop here. Like the Roman empire, China had, in the early part of the Cheo period, two capitals: one in the west, near Singan fu (about one hundred miles southwest of the great bend of the Hoang ho), in Shensi; and another in the east, near the present K'aifung fu, in Honan. The former was sacked by the Tartars in 781 B. C., just as Rome was by the Goths in 410 A. D. The story as given by Chinese writers is as follows: The emperor Yiu wang had a young consort on whom he doted. One day it came into his head to give a false alarm to the armies surrounding the capital, merely to afford her an amusing spectacle. Beacon fires, the signal of imminent danger, were lighted on all the hills. The nobles came rushing to the rescue, each at the head of his retainers. Finding there was no real danger, they dispersed in a state of high indignation. The young empress had her laugh; but they laugh best who laugh last, as the proverb has it. Not long after this, the Tartars made a sudden attack. The beacon fires were again lighted; but the nobles, having once been deceived, took care not to respond to the call, lest they should again be making a woman's holiday. The city was taken, and the silly sovereign and his fair enchantress both perished in the flames. However much of the legendary there may be in this narrative, the one stern fact that lies at the bottom of it is the presence of a ferocious enemy whom we call by the general name of Tartars.

After this calamity the heir to the throne removed his court to the eastern capital, leaving the tombs of his fathers in the hands of the barbarians. In the heart of the central plain, and surrounded by a cordon of feudal States, the imperial throne was thought to be secure. But the irrepressible foe was forcing his way to the south

and east, with the slow but resistless motion of a mountain glacier. A hundred and thirty years later (about 650 B. C.), we have the spectacle of a barbarian horde in actual possession of the eastern capital, and the emperor a refugee, pleading for reinstatement at the hands of his vassals. As might be expected, the blame of the catastrophe is again charged on a woman. That woman was a barbarian; and the fact throws a strong light on the position of the contending parties. Her tribe had established itself in the rich alluvial region on the southern bend of the Hoang ho or Yellow river. As enemies they were a standing menace to the capital; as friends they might serve as its janizaries. In order to win their favor and secure their fidelity, the emperor took one of their princesses into his harem. Captivated by her charms, he subsequently raised her to be the partner of his throne. An ambitious kinsman, desirous of supplanting the emperor on the throne, began by supplanting him in the affections of his barbarian wife. Her infidelity being discovered, she was sent back to her kindred, where she was joined by her paramour, who stirred up the powerful clan to avenge an insult done to them in her person. The emperor was easily put to flight; but wanting the support of the nobles, the usurper's tenure of the capital was of short duration.

Subsequently the barbarians menaced the capital frequently, if not constantly; and the Son of Heaven was more than once compelled to appeal to his vassals for succor. On one occasion his envoys even turned against him, and went over to the enemy, apparently deeming it better to serve a growing than a decaying power. About forty years earlier than the flight of the emperor above mentioned, another barbarian beauty, named Li-ki, played a conspicuous and mischievous role at the court of Tsin, the greatest of the vassal States. Taken in battle, she captivated her princely captor, and maintained by her talents the ascendancy which she at first owed to her personal attractions. She induced the prince to change the order of succession in favor of her offspring, sowing the seeds of a family feud that brought the princely house to the verge of destruction. Thus, by the cupidity of the Tartars, the treachery of his own envoys, the intrigues of his empress, the throne of one Cheo emperor after another was menaced and shaken, until the dynasty was brought to its fall.

Of these immigrant Tartar tribes, no fewer than five or six are mentioned in the Confucian annals as having succeeded in establishing themselves in the interior of China. Two of them (called Red and White—probably, like the Neri and Bianchi of Florence, from the color of their clothing, or of their banners) were settled within

the bounds of the present province of Shansi; one in Honan; one in Chili; and two in Shangtung. How they effected a settlement is not difficult to understand. In an age of anarchy, when rival States were contending for the hegemony, the great barons found it to their interest to secure the aid of troops of hardy horsemen from the northern plains, rewarding their service by grants of land. The emperor sought in the same way to strengthen himself against his unruly vassals. And so, at last, by too great dependence on foreign auxiliaries, the empire became unable to shake off its helpers.

How deeply seated was the antagonism between them and the Chinese may be inferred from one or two examples. The emperor being about to despatch a body of those hired auxiliaries to chastise a disobedient subject, one of his ministers warned him against a measure which would be sure to alienate his friends, and strengthen the hands of the common enemy. "If," said the minister, "the prince finds his moral influence insufficient to secure order, his next resort is to make the most of the ties of blood. But let him beware of throwing himself into the arms of a foreign invader." This counsel reminds us of the remonstrance of Lord Chatham against the employment of savages, in the conflict with the American colonies. We may add that India and China both came under the sway of their present rulers through the mistaken policy of depending on foreign auxiliaries.

With the Chinese it was a practical maxim that no faith was to be kept with those invaders; and a terrible vengeance was sometimes taken for the insults and perfidy to which they were subjected.* When one of the barbarian States desired to enter into an alliance with Tsin, doing homage as a vassal, the king at first objected, exclaiming, "the Jung and the Tih have no ties or principles in common with us. We must treat them as our natural enemies." He yielded, with reluctance, when one of his ministers had shown him five good reasons for a contrary course.

Another fact may be cited, which shows at once the power of the barbarians and the horror in which they were held. In the sixth century B. C., the rising civilization of China was on the point of being overwhelmed by them; when a deliverer was raised up in the person of Duke Hwan of Ch'i, who turned the tide at the critical moment, as Theodoric did the onslaught of the Huns under Attila. How imminent was the peril of the empire, and how eminent the merit of the victor, is apparent from a reply of Confucius to some

* 大國不可欺. 'A great State is not trifled with,' is the warning given by a barbarian chief to the prince of Tsin.

one who supposed that he had spoken disparagingly of Duke Hwan. "How could I disparage Duke Hwan?" he exclaimed; "but for him we should all have been buttoning our coats on the left side," i. e. have been subject to the Tartars.

CONCLUSION.

Thus far we have occupied ourselves with what we may call an outline of the political relations of the Chinese with the northern tribes in war and in peace. The ethnography of those tribes now claims our attention, if only to show the impossibility of arriving at any satisfactory conclusion. The doubts expressed by the best authorities as to the ethnological relations of the Hiongnu have already been referred to. Conspicuous as they are in history for many centuries about the commencement of the Christian era, it has been much disputed whether they were Turks, Mongols, or Huns. How much greater is the difficulty of identification as we travel back to a period where the torch of history sheds but a feeble ray, or disappears in the vague obscurity of legendary tradition.

In those remote ages the guiding clue of philology fails us. And while a few names that appear in the less ancient literature, such as Hwe-ku and T'u-kuih,* suggest the identity of the tribes that bore them with the Ouigours and Turks, there is absolutely nothing to be made out of the names that meet us most frequently in the earlier records. The vague terms of Jung and Tih, under which were grouped peoples as diverse as the tribes of North American Indians, are always accompanied by some mark of contempt; the character for dog being prefixed to the one, and incorporated with the other. Hien-yuen, another name of frequent occurrence, has the dog-radical in both its parts, and appears intended to confound the people who bore it with a tribe of apes. It would hardly be expected that writers who deny their neighbors the attributes of humanity should take an interest in depicting their manners or studying their language. Accordingly we search in vain in the earlier Chinese literature for any such precious fragments of those northern tongues as Plautus in one of his plays has preserved of the Carthaginian. They themselves possessed no written speech; and had they possessed it, they have left us no such imperishable monuments or relics of handicraft, as at this day are throwing fresh light on the origin of the Etruscans.

A vast amount of undigested information is to be found in the pages of Matoanlin, relating to the border tribes of the middle

* 匈奴, 突厥, 回紇, 獯鬻, 北胡, 韃靼, Hiongnu, T'ukuih, Hweku, Hienyuen, Pei Hu, Tah-tah, or Tata(=Tartar): These are only some of the names that are given in a way more or less vague to the nomads of the North and West.

ages. But outside the circle of the classics, the only descriptive geography that has reached us from the Cheo period is the Shan-haiking, a kind of Chinese Gulliver, which peoples the world with monsters of every form and fashion. The older writers, in confounding numerous tribes under one or a few terms, were no doubt influenced by the fact that to them they all appeared under one aspect, that of wandering hunters or shepherds, equally rude and equally ferocious.

No one who gives attention to such subjects can fail to be struck with a two-fold process that takes place in the life of all nations, and most of all in that of nomadic tribes. The first is what we may call the stage of differentiation, through which they pass when, small and weak, they keep themselves isolated from their neighbors, and even their languages diverge in a short time to such a degree as to be mutually unintelligible. The second is the stage of assimilation, when, brought into the collisions of war or the intercourse of trade, each gives and receives impressions that make them approximate to a common type. Thus the barbarians on the north of China present in the earlier ages a boundless variety, which tends with the lapse of time to give place to uniformity of manners, and even of physical features.

Rolling over the plains, as the waves over the sea, their blood has been commingled; and though their names have often changed, their physical type has probably remained unaltered. It is natural to raise the question, What was that physical type? It has not been handed down either in painting or sculpture, and yet I think it is possible for us to recover it. It stands before us to-day, stamped on their descendants of the one hundredth generation. As the Manchu and Mongol are to-day, such were the Jung and the Tih, coeval with Assyria and Babylon. The beautiful Alenta, the hapless consort of the late emperor, was a Mongol; and more than two thousand years ago, other princes were captivated by the beauty of the daughters of the desert. The barbarians of those times were probably not inferior to the Chinese, in form, feature, or natural intelligence, as their descendants are not inferior in any of these respects. Indeed Chinese, Manchus, and Mongols, as we see them in the city of Peking, are not distinguishable except by some peculiarity of costume.

Were they originally of one mould, or have the lines of distinction become gradually effaced by the intercourse of ages? The latter is we think the correct hypothesis. The primitive Chinese type, that imported by the immigrants who founded the civilization of China, is, we believe, no longer to be discerned. In the southern

and central regions, it has everywhere been modified by combination with the aboriginal inhabitants, leading to provincial characteristics, which the practiced eye can easily recognize. It has undergone, we think, a similar modification in the northern belt. It met here with tribes akin to those of Mongolia, and gradually absorbed them.

This process was going on in prehistoric times. History at its earliest dawn shows us the unassimilated fragments of those tribes; and at the same time discloses a vast movement southward all along the line—checked for a time by the Great Wall, only to be renewed on a more stupendous scale. We have seen how small bodies infiltrated through every channel; we have also seen how, organized into great States, they established in China a dominion enduring for centuries. We are inclined to believe that they have stamped their impress on the people of this region, as thoroughly as the Saxons have theirs on the people of England, or the Vandals theirs on that part of Spain which still bears their name in the form of Andalusia. If you inquire for the influences to which the invaders have in their turn been subjected, we answer that, in all ages, they have exchanged barbarism for such civilization as they found among the more cultivated race.

EXTRACTS FROM THE P'EI-WEN YUN-FU.

By E. H. PARKER, Esq.

DURING the first year of 永寧, [A. D. 120], the King of the 揮 State of the south-western barbarians offered music and conjurors who were able to vomit fire and disconnect their limbs, and to change their heads into those of horses and cows.

In the first month of the spring of the first year of the Wei Emperor 正始, [A. D. 240], the Japanese [東倭] sent interpreters [重譯] with tribute. [This was just about the date when, according to Japanese accounts, the Empress Jingō [神功] conquered Corea.]

The Emperor Wên of the Sui Dynasty [A. D. 580-605], sent the 文林郎 officers, by name 裴清, on an embassy to Japan [使倭國]. He crossed Hiaksai, and went east to the state of Yitchi [一支], he next came to the state of 竹斯, and then went east to 秦 state. He next traversed over ten states, and got to the sea shore, [達海岸]. Having reached their capital, the King feasted him and dismissed him [back to his country].

In the great sea he next went east to 一支 state, and next came to 竹斯 State, and again east to 秦王 State, whose people are like those of China.

The southern barbarians belonging to 楚 were all taken by 吳 which then first got into regular communication with the Empire [?大通吳於上國].

The Japanese [倭] are south-east of the Koreans [韓], in the great sea. There are over 100 states of them. In the second year of 建武中元 [*sic*; either A. D. 26 or 57], the Japanese-slave state offered tribute, [possibly the Emperor Sui-nen's, mission to the Eternal Land, or 常世國, mentioned in Japanese history.]

South-east is Japan [倭國], where they all tattoo their bodies and heads.

From 朱儒 south-east by boat one year to Naked Country. The Naked Country mentioned by 禹 is where they strip on entering, and gird on clothes on going out. Hence the name. The Sien-pi [Tunguese] becoming more numerous daily, and their lands, herds, and hunting being insufficient to sustain them, they migrated to the Lake Wu-hou-ts'in [?案行烏侯秦水], which was several hundred *li* in area, and stagnant, without any flow. There were fish in it, but not to be got at. Hearing the 汗人 were good fishermen, they thereupon attacked the state of 汗 to the east, and captured over 1,000 families, whom they removed to the Wu-hou-ts'in Lake, making them fish for their [the Sien-pi's] support.

The poem describing the escorting back to Japan of 圓上人 by 皮日休 [a scholar of the T'ang dynasty] says: "A limitless city-wall is the Naked Country; a "very subdivided place is 亶洲, [T'an-chou.]

T'an-chou or Ying-chou [瀛洲], is in the Eastern Sea. When the first Emperor entered the sea to look for genii, this was the place. T'an-chou or Ying-chou is in the Eastern Sea. The ground produces magic herbs [神芝僊草]. There is a 玉石膏 which comes out from a spring, with a taste like wine, called 玉酒: people who drink it are long-lived.

The Japanese [日本] are the ancient Wo creatures, [倭奴]. They are distant from the [T'ang] capital 14,000 *li*, in the midst of the Sea. Towards the end of the Sui reign K'ai-hwang [A. D. 600], they first had intercourse with China.

Ow-yang Siu's poems, say: [A. D. 1017-72] "Recently the best swords have come from Japan."

Japan is in the east of the eastern sea: it was anciently called 倭奴國. It is said that, hating their old name, they changed their name to "Japan" as being the place whence the sun (*Ja*) does rise (*pan*). The modern Japanese still apply the term *Wa* to themselves, but use the more respectable character 和.]

POISONOUS FISH AND FISH POISONING IN CHINA—A NOTE.

BY D. J. MACGOWAN.

THE I-pan-lu* states that on the Yangtze, where the waters are brackish from commingling of salt and fresh water, the porpoise is delicious food in early spring, but later it becomes rank and poisonous.

An interesting fact is added, which shows that animal to be subject to a disease which is manifested by a peculiar eruption on the abdomen, which presents a mottled appearance of various colors, smooth and bright like castor-oil seeds, varying in number. In this condition the fish is yet more rank, more offensive to smell, very poisonous but still most toothsome. Besides rejecting these as food, reject also such as have two pupils to each eye, or such as show blood in stripes on the back; the female containing roe,—all these are to be buried, lest dogs and poultry eat them, which would prove quickly fatal. Males containing a white substance are innocuous and excellent eating.

In cooking, remove the prickly skin, cut it up fine and boil together with the other portions. That portion of the tail which has no spines, is the best flavored—it merits to be styled Yang-fi's stocking [as the fatty part is called after an imperial beauty of Chinese history]. The flesh, liver, gills, fins, are all to be most thoroughly washed before cooking: place lard or oil in the pot and add wine, soy, onions, ginger, sugar &c. Boil slowly for half a day:—for if insufficiently boiled the pottage will surely kill the eater.

Porpoises disappear with the close of spring;—what becomes of them then is not known.

In Suchau, every family eats that fish, and for several tens of years I have heard of no deaths therefrom; which is not that as food they are less harmless, but because they are more thoroughly boiled.

Several years ago a friend presented me with two porpoises. I prepared them myself, but after making a meal of their flesh, my mouth puckered up, and my hands became numb for a short time: eating the same on the following day, my mouth and hands were affected in the same manner, and I felt generally unwell. I took some olive—*canarium*, which proved antidotal. None of my family suffered from the viand that made me ill, which showed either that I was weak at the time, or had eaten more than they. Some days later however, those who had suffered from previous disorders,

* 一斑錄.

experienced a return of their old affections, as I did myself. I therefore caution those who are fond of porpoise, to partake sparingly of the delicious food.

On the Cheh-kiang coast dried porpoise is sold all the year round by fish-mongers: it requires protracted boiling to become safe-eating.

According to the *Dictionnaire Coréan-Francaise* there is in the Korean coast waters a fish entirely round, a sea-toad, which is seldom eaten: its liver is a mortal poison.

WENCHAU, February 25th, 1886.

THE SQUARE BAMBOO.

THIS botanical curiosity, formerly supposed to be an artificial production, discovered by Dr. Macgowan in gardens at Wên-chau in 1880, and described by him in the *Recorder* for April, 1885, is the subject of a communication in *Nature*, August 27th, 1885, from Mr. W. T. Thiselton Dyer, Director of Kew Gardens.

Mr Dyer writes:—"The cylindrical form of the stems of grasses is so universal a feature in the family that the report of the existence in China and Japan of a bamboo with manifestly four-angled stems has generally been considered a myth, or, at any rate as founded on some diseased or abnormal condition of a species having stems, when properly developed, circular in section.

"Of the existence of such a bamboo there cannot, however, now be any kind of doubt. It is figured in a Japanese book the *Sô mo ku kin Yô Siû* (Trees and Shrubs with ornamental foliage) published in Kioto in 1829, and the figure is reproduced by Count Castillian in the *Revue Horticole* (1876 p. 72).

"M. Carrière states in an editorial note to Count Castillian's article, that the plant had been introduced into France at that date, and was indeed actually on sale in the nurseries near Antithes. Mr. Frederick S. A. Bourne (H. B. M. Consular Service) found specimens in 1882 in a monastery on the Bohea hills.

"In 1881 Dr. Macgowan wrote on the subject in a paper for the San Francisco Park to which he sent specimens, an account of which appeared in the *North China Herald* November 1882, which led to the application from Kew to Dr. Macgowan for living plants as we have already stated."

Those plants were sent in Wardian cases. Mr. Dyer says they were received alive and are likely to grow.

Dr. Macgowan has recently communicated to *Nature* the following additional information.

"It grows wild in the north-eastern portion of Yunnan on the sequestered mountains of Ta-kuan ting and Chên-hsing chou, to which in spring, men women and children resort for cutting its shoots, which they tie in bundles and send to market. It is prized above all other bamboo shoots as an esculent. As in China, the flowering of nearly every species of bamboo is a phenomenon meriting record in gazetteers, it is not likely that its taxonomic position will be soon determined by botanists. Dyer says on this subject "Rivière ('Les Bambous') refers to it as the Bamboo carré; and Fenzi, quoting from Rivière (Bull. Soc. Tosc. di Oct 1880) gives it the name *Bambusa quadrangularis*." Dyer adds, "For the present at any rate the species must be known provisionally as the *Bambusa quadrangularis-Fenzi*."

CHINA'S NEED:—CONVERSION OR REGENERATION.

BY REV. W. W. ROYALL.

WHILE I regarded the action of Dr. A. Williamson in nominating members of committee and a convener for the next General Conference of missionaries as premature and unauthorized, yet I felt so sure that it would be rejected by the missionaries generally that I was under no temptation to trouble the *Recorder* with copy. But the spirited protest of Dr. Yates, and the fact that the secular papers have taken up the question to some extent, make it, I feel, not impertinent to add a word just at this point. The matter of having the General Conference sooner or later, while important and not to be set aside, yet dwindles into insignificance when brought into comparison with that of the question that seems to be raised by Dr. Williamson's article. Almost any one I suppose, would on the first perusal, while struck with the plausibility of Dr. Williamson's arguments, be ready to lay down the paper as being fanciful and visionary to a degree that would render serious refutation superfluous. But the pleasing visions conjured up by Dr. Williamson while harmless enough considered as mere day-dreams, become nevertheless positively mischievous when considered as a basis of action. Protestant missionaries have studied ecclesiastical history to little purpose, if they need to be told at this late date that Roman Christianity, and indeed a large part of continental Christianity, was a few centuries back but little more than baptized paganism. It is the warning we get from this, that makes us desire to avoid if possible a repetition of that fatal error, which resulting for a time in the rapid spread of the form of Christianity, succeeded at length in burying its spirit so far out of sight, that

all the blood and fire of the Reformation were little enough to resurrect it. True, Dr. Williamson claims that the "grafting" idea was not his but the travesty of his critics. Yet the Doctor must recollect that when so many take the same view, it is by no means allowable to "pooh, pooh," the whole affair. And since one at least of his critics was certainly not unfriendly, but evidently meant to be complimentary, it is safe to infer that some part of the Doctor's letter must have been fairly capable of such a construction. His expressions must have been at least calculated to mislead.

I am convinced that some of the good men who are tampering with this sort of thing, do not see the logical consequences of their method of stating the case. The "grafting" business, though it may seem cheap and promise speedy results, is not as I take it, any thing but a delusion and a snare.

But the Doctor is somewhat sophistical in his reply to the charge of being too sanguine. He claims certain virtues for the sanguine man, and then, although he apparently confesses judgment on the charge of being "too sanguine," he goes off in triumph with the laurels belonging not to himself but merely to the (not too) sanguine man. I like hopefulness. I like ardour; but there is a kind of day-dreaming that deserves neither of these names; and much as I respect Dr. Williamson for the talents he is known to possess, I fear he is really obnoxious to the charge of fancifulness in some of his views. I well remember the sanguine men who thought in 1861, that the war of secession would end in six months. And it was not until the shrewd and practical Grant saw how heavy would be the task, that the work was really done.

But why, after all, was this question raised? Is there now or was there ever, a religious system that contained no admixture of truth? And are we so foolish as to suppose truth to be opposed to truth? Can Christianity uproot truth? Or is truth the foe of Christianity? If so, then my idea of Christianity is all wrong. But why speak of the case as though Christianity were the rival of Confucianism? To my own mind there can be no more complete a misconception of the whole case. Is the sun a rival of the moon? If not, then why raise the issue, and speak of "overturning?" I have never seen in Confucianism a system of spiritual life and regeneration. If Dr. Williamson has found it, then he has done more than any one else I have heard of. This whole thing of opposing Christianity to Confucianism savors to me too much of the conceited courage of the Chinese literary man, who is willing to acknowledge that the Saviour was "six parts right, but of course inferior to the holy man Koong." Total ignorance on the part of

the Chinaman may serve as a plea for excusing him, but the Christian minister can claim no such shelter. After all, the so-called Confucian morality is merely the common stock of mankind, dorned by its graceful dress and epigrammatic form into something like symmetry and comeliness.

But we are all, I fear, more or less confused and misled by these figurative expressions. "Pull down," "overturn," are merely figures it is true, but they suggest unpleasant thoughts. Iconoclasm is not lovely; and when you have succeeded in so stigmatizing any system, you have gone far toward defeating it, at least as far as getting entrance into the minds of many people is concerned.

The question for us as missionaries to settle is:—Do the Chinese reverence Confucius as a demi-god and trust in him as a saviour? As to the first part of the question, deny it as they may, the reverence for Confucius expressed by the Chinese is not that belonging to a mere man. Having, as I believe, no clear idea of monotheism, they have consciously or unconsciously deified the sage. As to the second part of the question, the utter chaos that reigns in the Chinese mind on the subject of the Hereafter, the confused mass of nonsense which he has always heard, and which, deride and ridicule it as he may, is nevertheless sufficient to bring him to terms when ill or in misfortune, this is of itself enough to prevent his leaning upon or trusting in any *one* person for salvation and future happiness. The Chinaman is not bigoted, because he has no clear and strong convictions on religious questions. Take him upon a question when his mind is made up and his feelings are enlisted, and he is as ready, *in his way*, to go to extremes as any one. And as for "esteeming himself righteous and despising others," your Chinese Pharisee is not to be outdone under the canopy. Dr. Yates may state his point strongly, but I am convinced that he is in the main right; and if he errs, he errs on the safer side. The mixture of Confucian Deism, Pantheism, or Polytheism (who can tell us which of these Confucius believed?) and Christian Trinitarianism that would result if the ideas ascribed to Dr. Williamson should prevail, would be a spectacle curious, indeed, but hardly beneficial.

As for ancestral worship, leaving aside poetry and sentiment, it now means, if it has any meaning, that the living may control or influence the fortunes of the departed, and that the state of the living on the other hand is liable to continual change at the caprice of the dead. Do we believe this? Is it taught in the Bible? Is this a helpful truth or a mischievous and foolish superstition? These are the questions that we must answer, and not the question

of shocking any one's sensibilities, except in the method of controverting the error of ancestral worship.

After all, if we are here merely to convert China and her people from one set of beliefs and opinions to another, it is not so great a matter if we fail. But it seems to me the question now is one not of methods but of object. We mean, if I understand the position of the Christian missionary, that the people of China need regeneration, as distinguished from a mere conversion. The position of the Christian teacher Catholic or Protestant is, as I take it, that Christianity offers to the human soul Divine assistance in the warfare against evil. That Confucius, with his views on spiritual matters, should have no conception of a Saviour, ever present to help and guide those that trust Him, is no marvel. And that which differentiates Christianity from any and all human systems of faith, is not so much that it preaches, though it does that, an infinitely superior morality, as that it offers to man in his weak and helpless state Divine help in the battle against sin. Christianity is superhuman, or it is nothing. If there is power in Confucianism, Buddhism or 'Tauism to regenerate one soul, to make one man like God, to give him a new heart and will, then, and not till then, we ought all, in duty and right, to leave China, at once and for good.

But I respectfully submit, in reference to the last part of Dr. Williamson's reply, that it is not fair to presume the whole missionary body of China to be in an "unharmonious spirit" merely because they do not at once accept the diction of any one man, be that man who he may. That Dr. Williamson was precipitate, results have shown; that he acted without proper advice and consultation he practically admits; for even his nominee did not know of the project.*

The comparison is frequently made nowadays between the course of missionaries under certain circumstances and that of business men. Surely no one will contend that a corporation would allow itself to be bound by the precipitate action of one of the stock holders! We are all willing to recognize men who are by nature and grace qualified to take leading parts; but for all that we like a word in reference to the matter, where all are alike interested. I write the above with the kindest feelings to Dr. Williamson; and I feel sure that if he had kept fully *en rapport* with missionary matters during the last two years, his first letter would have been a very different one.

* Or does Dr. Williamson mean that Dr. A. merely did not know of his own prospective nomination, or suspect it?

THE EASY WEN LI NEW TESTAMENT.

BY REV. GRIFFITH JOHN.

[F I may judge from Dr. Mateer's article which appeared in the February number of the *Recorder*, there are one or two points, touching my effort to bring out a version of the New Testament in Easy Wen li, which need clearing up. Whilst I am quite at one with Dr. Mateer on the importance of a union version, I wish to state distinctly, that I am not in any way responsible for the "unfortunate complication that two parties should be doing the same work independently."

It is well known that the matter of a version of the Scriptures in Easy Wen li came up at the conference of 1877, and that it was talked of for some years after by many of the brethren. No one however took up the work till it was taken up by me about three years since. Bishop Schreschewsky would have done so, and his version would have been out long ere this, had he not been removed from the field by serious illness. Just before I left for the States, on account of my wife's illness, in 1881, the Bishop made his intentions known to me, and I did all in my power to encourage him to undertake the task. But his version would have been a "one man's version," for he told me that he was not in favour of a Committee.

On my return to China, in 1882, I had no intention of taking up the work. My attention, however, was called to it once and again by brethren. Gradually the idea took hold of my mind and I made a beginning. The portions were issued as the work was put through, and from the very commencement my doings have been known to the entire missionary body in China. If the missionaries had objected to the idea when the Gospel by Mark was issued, the work would have been stopped there and then. But instead of objecting, they wrote me from North, South, East, and West, approving of the work, encouraging me to go on, and assuring me that I was rendering a great service to the cause of missions in this land. That was the time I think, to object to "a one man's version." It would have been fair to me, to say the least; and my version would never have seen the light. The four Gospels were issued in due time, and letters came in again from all quarters approving of the work, and urging me to go on. Many of these letters are still by me, and I find that they are from missionaries of all nationalities and societies. Among the heartiest in their congratulations from the beginning have been American missionaries, and though using the other set of terms for God and Holy Spirit, they have been ordering the New version by the tens of thousands for general circulation. All this encouraged me to proceed with the work, and complete the

translation of the whole New Testament. During the progress of the work, I received valuable suggestions and criticism from many of my brethren; but, with one or two exceptions, all commended the work, and the commendation was so frank and unequivocal that any hesitation I might have had at the beginning, as to the advisability of bringing the work to a completion was soon dispelled.

I had not the remotest idea that Dr. Blodget was working on a version of the New Testament in Easy Wen li till mine was completed. It is evident also that the missionaries generally were in the same state of ignorance till October of last year when Dr. Blodget's letter appeared in the *Recorder*. That letter took us all by surprise, as revealing a fact, of the existence of which none of us had had the faintest conception. A missionary in Shantung, (an American), writes; "We were all, or at least most of us, as ignorant until quite recently of Dr. Blodget's work as you were. I don't see how any one can take exception to the course you have thus far pursued. I believe too that all fully appreciate the work you have accomplished in your very valuable contribution towards furnishing China with a more acceptable version of the Scriptures." Thus what I was doing was known to Dr. Blodget and to all; but I knew nothing of his doings in this respect.

There is another fact to which I wish to call attention. Dr. Blodget began his translation only about a year and a half ago. (see *Chinese Recorder*, October, 1885.) That is he began his work when I was more than half through with mine. Some of my Gospels were out, and circulated by both American and English missionaries, when Dr. Blodget returned from the United States. Had I known that Dr. Blodget and Bishop Burdon were even *contemplating* the bringing out of such a version it is not at all likely that I should have attempted the task; and it is certain that if either of them had actually taken it in hand, I should not have given the work a thought. Thus the responsibility for the "unfortunate complication," complained of by Dr. Mateer, does not rest on me.

A word as to the basis of my version, and my mode of working. Dr. Mateer finds the version to be largely a reproduction of Mandarin in Easy Wen li. Another brother sees in it the Delegates' in Easy Wen li. And yet another brother finds in it the B. and C. in more idiomatic Chinese. Let it be always remembered that the Delegates and B. and C. version preceded the Mandarin, and that the Peking translators were greatly indebted to both. The three versions preceded mine and I am deeply indebted to the three. I have used the Peking version largely in making my translation,

and I have used the other standard versions also, and just as freely; I could never have done my work without all the help I have received from the three. But I have used them *all*, and simply *used* them. I know now the merits of each and all these versions; and I bless God for the three, and for the noble work which each represents. The three are perfectly distinct in genius and type, but it would be difficult to tell which is the most valuable on the whole. China could ill spare either of these versions. My aim has been to utilize what is valuable in each. I may not have succeeded as well as I ought to have done; but I have made an honest attempt.

But whilst I have had these three versions always before my eyes, and never translated a verse without consulting them, I declare the work to be an independent translation. Right before me was my Greek Testament, and around me the very best commentaries I could find in the libraries of my brethren in this region, as well as in my own library. I translated every verse from the Greek Testament, consulting the English versions and the commentaries as I went along. There are some passages in the Gospels and many in the Epistles, on which I have bestowed days and weeks of thought and reading. Let any one read my version of the Epistle, say of Ephesians or Colossians, and he will not fail to see that the translation is a thoroughly independent piece of work. My work has not consisted in changing the pronouns and particles, and making a few other changes in order to bring the Peking version into conformity with the *Wen*. A version made on that principle must necessarily be a failure. I have no objection to the experiment being tried by any brother who feels so inclined, but of one thing I am sure, namely, that the result will not be accepted by the missionaries in China as the "Common Version of the New Testament." This version, whatever may be its merits or demerits and whatever may be its fate, has cost me three years of hard, independent, incessant, thinking and reading.

That the version has met a felt want is evident enough. Last year the demand for it was great; this year it is much greater. Last year it was issued at the rate of one thousand portions in three days. This year we shall in all probability be issuing it at the rate of one thousand portions per day. The demand for it these two months exceeds this large number considerably. I am naturally anxious to make it all that my friend Bishop Moule wishes it to be, and I am quite prepared to bestow upon it one, two, or three years more labour "in order to perfect its rendering, in communication with my brethren." If necessary, a committee of four or five men might be formed to take into consideration the suggestions and criticisms

of all the brethren. This would remove the objection felt by Dr. Mateer in regard to submitting such criticisms to the author, who might be biased in favour of his own rendering. The author would be a member of the committee, and would have a voice in every decision; but he would no more be "the one man holding the authority of adoption or rejection." If this plan, or some modification of it, could be inaugurated I shall be glad.

February 19th, 1886.

JAMES, CHAPTER V, VERSE 5.

BY REV. W. W. ROYALL.

SINCE so much attention has been given of late to new versions of the Scriptures, I beg to call the attention of those interested, to a curious turn given by some translators to the verse above cited. For the sake of convenience, I shall quote the verse as it stands in the original and in several translations. The turn given it by the version of Mr. John, that of the Delegates, and the Mandarin is certainly noteworthy. It may pass as a good commentary, but is it a translation of what the apostle said? I should like to have some light from those competent to give it.

The Versions.

I.—English of King James: Ye have nourished your hearts, as in a day of slaughter.

II.—Revised Version: Ye have nourished your hearts in a day of slaughter.

III.—Greek, T. R: ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

IV.—Luther's: eure Herzen geweidet, als auf ein Schlachttag.

V.—French: Et vous vous êtes rassasiés comme en un jour de sacrifice.

VI.—Vulgate: Et in luxuriis enutristis corda vestra, in die occisionis.

VII.—Delegates': 縱淫佚以快心志猶性怪肥膾以待宰割.

VIII.—Mandarin: 你們在世上只知奢侈宴樂如同牲畜到臨宰的時候還是快活心志.

IX.—Mr. John's: 爾在世奢侈宴樂如牲在被宰之日尙快心志.

The idea of the wicked rejoicing on the earth while yet they are as oxen awaiting the slaughter is striking; but I think hardly a translation of what St. James wrote. As a day of sacrifice, and consequently of slaughter, was generally a feast, it seems only fair to presume that the apostle considers wicked men here, not as oxen awaiting the slaughter, but as men feasting to repletion and caring for naught else. But let us hear from the scholars.

MODE OF PRINTING THE CHINESE BIBLE.

By Rev. J. EDKINS, D.D.

THE number of those foreigners who use the Chinese Bible is rapidly approaching a thousand, of these there are few who do not frequently search for remarkable passages. But alas the process is too slow. The searcher looks at his English Bible to find chapter and verse and then succeeds in finding it in Chinese, or he refers to Cruden.

To avoid double reference cannot we have Chinese Bibles improved so as to render the task of finding favourite passages easier? The reason why complaint has not been general among foreign readers is that the English Bible is at hand. As to the natives they are accustomed to trust to memory in the Four Books and hence they do not complain if they are thrown on memory to help them unaided in finding passages in the Old and New Testament.

I suggest that to facilitate the finding of passages the following improvements be adopted.

Let paragraphs be followed by empty spacing to the foot of the page.

Let verses be followed by a space of one character.

Let there be one or two characters in the upper margin indicating every important verse. Thus in Matt. 17,24 丁稅 tribute over v. 24, or 釣魚 over the 27th would indicate the finding of the piece of money more readily than 交納丁稅 paying tribute. The indicator should be in bold type, and the briefer the better. The transfiguration should not be expressed by more than three characters at most e. g. 變形像, and the name Jesus should be omitted. For "God was manifest in the flesh," 假人身 would answer. "All Scripture was given by inspiration of God," would be sufficiently indicated by 默示. This passage is often needed and the presence of these two characters in large type would save much time to the searchers. It would be a great help to native preachers to have 400 or 500 of the commonest proof texts for doctrines clearly indicated. Every preacher would be wanting to buy a Bible printed in this way if it could be had.

Rhetoric and antithesis are not essential but brevity and utility are so. The present headings would bear cutting down. They are adapted more for exposition than as a help to find quickly important facts and doctrines. Exposition is useful but rhetoric ought not to hide the kernel, nor should the kernel be wrapped up in small type. The desideratum in Bible printing for preachers is the visability of

the germ thought at a glance. This would ultimately be found also to be the best exposition attainable in a margin, unless the exposition went beyond Bible Society limits.

In the central margin of the leaf it would be well to omit 第, 章, 保羅達, 人 so that the eye might catch the name of the book and the number of the chapter more readily. The room gained might be devoted to naming the subject under treatment perhaps, in the briefest possible way; 福音 is not required in the names of the gospels in this margin.

The lower margin might be utilized for parallel references. But perhaps it is better to widen the upper margin and have a dash line across it horizontally so as to make a double margin in Chinese fashion.

The Chinese have a great advantage in their way of printing the four Books. They have plenty of space and a bold type for the text. Our chapter headings are found there in a new form. They follow each section and occupy a new column in text type. Each section is represented by its initial words and the number of subsections is also given.

The comment is chronological, biographical, grammatical, lexicological and hermeneutical, but it is all these things in brief space and the style is clear. We cannot hope for as good a comment on our Gospels till Christian schools are much more numerous than they are now.

On the whole my suggestions on a Bible for Preachers are very much of a kind which would lop off redundancies. This would diminish the extra expense incurred by mere spacing. Space in printing is like fresh air in a city. A little extra expense to secure a less crowded page ought not to be refused. The Chinese do not persist in this crowded fashion themselves and they will value our Bible more if they have a little more space and two or three columns fewer in a page. The Hongkong large type Wen li Bible with ten columns of 23 characters in a column looks well. But the margin is not utilized and there are neither chapter headings or references.

A Chinese character is a work of art, a picture. It pleases the eye when well made and its beauty comes out more clearly in large characters, than in small ones. The mixing of large and small characters has a very agreeable effect.

Correspondence.

SWATOW, 22nd February, 1886.

To the EDITOR of the CHINESE RECORDER.

Dear Sir,

We have seen copies of the Gospels and Epistles with coloured illustrations issued by Dr. Williamson for distribution in "large and wealthy" Chinese households. We understand that this is the outcome of a scheme set on foot by Dr. Williamson for reaching the non-Christian households of China, by which not a few important questions are raised.

Is it right that such a scheme, making a large pecuniary demand upon supporters at home, and a large demand on the time and strength of missionaries on the field, should be undertaken and carried out by one individual self-appointed to the charge of it?

Is the scheme itself a right and desirable one, involving as it does the free distribution on a large scale of books and pictures to wealthy non-Christians which can only be had by Christians at prohibitory prices?

Is it truthful to ask the support of the Ladies of Scotland on the ground, stated in Dr. Williamson's circular, that we cannot even hope to penetrate the households of China without some such method?

Passing from these questions we wish to call attention to the pictures employed in prosecution of this scheme.

Christian prudence would seem to require that in any such action care should be taken not to offend needlessly Chinese feeling; and still more not to give rise to false impressions fitted to injure the Christian cause.

Further, pictures used for such a purpose should be:—1. True; 2. Beautiful; 3. Instructive.

The pictures before us do not appear to us to meet these requirements. We note particularly the following:—

1. Healing of the issue of blood. 2. Raising of Jairus' daughter. 3. The anointing at Bethany. 4. Martha and Mary.

It is hardly necessary to point out in detail the lack of Truth, Beauty, and Instructiveness. But we note one or two instances:—

The worn woman, wasted by twelve years' sickness, and having spent her all, who came trembling in the crowd behind Jesus and secretly touched His garment, is represented by a young woman gorgeously dressed, who in a solitary place comes boldly before Him and plucks His garment. The Lord Himself always appears splendidly dressed, and in the interview with Nicodemus occupies a sumptuous couch in a splendid apartment, while He gives His guest an inferior position on a low stool at one side.

Such things will not help us to set forth Him who made Himself of no reputation and for our sakes became poor.

Even Leonardo's beautiful Last Supper is so caricatured as to wear the appearance of a miscellaneous assemblage of men and women at a wine party.

Again, the Second Advent is represented in a way fitted to make Christian teaching seem fanciful and absurd, very much on a level with the Buddhist legends represented in popular native books by grotesque figures of spirits and demons dancing in the clouds.

Some of us dread most of all, however, the false impressions which some of these illustrations are fitted to create,

It is well known how widely the Chinese mind has been prejudiced against Christian Teachers by the allegation that the "human relationships" are ignored by Foreigners, and in particular that no proper restraint is observed in the relations of men and women.

How would this too widespread impression be affected by the illustrations in question?

The Saviour of the World preached by Foreigners is represented in them again and again in the society of women, sometimes alone with them, and usually in circumstances and attitudes which to the Chinese mind would be very apt to suggest thoughts of evil. He is seen in circumstances in which no respectable Chinaman with any regard for his reputation would care to be seen.

It is too painful to consider what impression would thus be produced in Chinese households, but the pictures might well be taken as proof, supplied by foreigners themselves, of the truth of some at least of the allegations often made against them.

Feeling convinced on various grounds that these pictures are fitted to do more harm than good, we unite in this public remonstrance against their circulation in Chinese households.

We are, Dear Sir,

Yours faithfully,

H. L. Mackenzie, English Presbyterian Mission.

John C. Gibson " " "

William Duffus " " "

William Paton " " "

Catharine Maria Ricketts, English Presbyterian Mission.

Adele M. Fielde, American Baptist Mission.

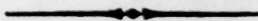
Wm. Ashmore, Jr. " " "

Sophia A. Norwood " " "

Philip B. Cousland, English Presbyterian Mission.

S. B. Partridge, American Baptist Mission.

D. MacIver, English Presbyterian Mission (Hak-ka.)



Echoes from Other Lands.

A NEED FOR A CAREFUL STUDY OF THE HISTORY OF CHINA.

Under this heading the Hon. J. B. Angell, late U. S. Minister to China, makes the following valuable remarks in *Science* for November 27th, 1885:—"It is greatly to be desired that some competent scholar should make a careful study of Chinese political history and institutions, in the spirit in which Sir Henry Maine has studied the institutions and laws of ancient and mediæval Europe and of India. There is reason to hope that not a little light could be thrown by such study on certain European institutions and traditions. Why should not the careful investigation of Chinese feudalism, which had run its course, and perished, long before feudalism sprang up in Europe, yield results most interesting to the student of European feudalism? Why should not the careful study of the village organization in China, which probably has scarcely changed in three thousand years, add to the light which Mr. Maine's study of the village communities in India has thrown up the primitive life of Europe? Who that has observed the common responsibility of the dwellers in a Chinese street, for the preservation of order in that street, has not been reminded of the old Saxon frankpledge? Is this resemblance accidental, or is there an historical basis for it? The day cannot be far distant when western scholars will be giving to such subjects the attention they deserve. A profound knowledge of the Chinese language, exhaustless patience in ransacking the voluminous literature of China, and a thorough investigation of existing usages and laws in towns and villages of China, will be necessary for the successful prosecution of such work. But the facilities for mastering the language are now so great, and the opportunities for coming into close contact with Chinese life and thought are so rapidly increasing, that the younger scholars need not despair of accomplishing what has hitherto been impossible, but what may prove a most valuable contribution to the history of institutions."

DOMESTIC LIFE OF WOMAN.

Miss Porter of Pang Chia, West Shantung, writes to the *Missionary Herald* of Chinese houses in that vicinity:—

The main features of Chinese domestic and social life are quite the best for them in their present condition. Not only not opposed to the gospel, their theories and standards are such as, if tempered by its spirit of love, would be truly admirable. The Shantung

woman are self-reliant, self-helpful, faithful wives and affectionate mothers. The young women are, as a rule, modest, and, accepting the position of subordination to mother-in-law and husband cheerfully, they rise out of it as the years go on, to a place in the family counsels. One would hardly desire for them a larger freedom until a gradual change has come in all the conditions of society. Nor would one desire to see that change other than gradual. I imagine that their morals are far higher than those of the majority of the peasantry of Europe, and their manners are incomparably superior. Yet they are ignorant, superstitious, and give way to fits of passion, in which they use the vilest of language and seem utterly to forget that regard for appearances which is generally such a controlling motive.

The time has hardly come to look for much change in their homes. There are some households in the mission, living in most carefully kept houses—the husbands and wives mutual helpers—the children trained to a loving obedience—little touches of taste and culture showing themselves in the appointments and ordering of the home; but as yet I know none such except when the money which supports it comes from the foreigners. These men are young helpers in the employ of the mission—their wives Bridgman School girls. This is no test. When I see a native home where the family live away from foreigners, supporting themselves without aid from abroad, growing more neat and caring to make home attractive, I shall count that the effect of the gospel: *and this will come!*—but slowly. As yet in Shantung we do not see the dawning of that day. Our helpers all have farms, and their families work them. They are industrious and thrifty, but neither neater nor more comfortable than their neighbors.

These things are all secondary. Personal love to Christ will work the same changes in these women that it has wrought the world over. When that fills their hearts the homes must grow pure and bright. These burdened, weary-laden ones will find 'rest,' and that rest will work outward, finding expression in gentle words and acts first; later, in making the external things of the home attractive.

Our Book Table.

M. Henri Corpiér's great work, the *Bibliotheca Sinica* has reached a completion, though he announces a Supplement and several Indices. From the *London and China Express* we learn that he proposes to publish a *Bibliotheca Indo-Sinica*, and a *Bibliotheca Japonica*, and that he has also in hand "a work to be called *Asia Christiana Orientalis*, containing a list of unpublished papers, letters of missionaries, &c., relating to the history of Christianity in the Far East."

The author of *The Dictionary of Islam*,* was for twenty years a missionary at Peshawar, India, and evidently made good use of his opportunities for studying Muhammadanism. We would draw the attention of missionaries in China to this work as one adapted to the needs of those who come in contact with Muhammadans—to adopt the spelling of that word by Mr. Hughes. The book is what it professes to be, and gives an immense amount of information available to a person not familiar with the Arabic, or any language but the English. Large extracts are made from other western authors on Muhammadanism, so that one gets some idea of the literature on the subject. Of recent works, this, and the "Life of Mahomet," by Sir Wm. Muir, are perhaps the most important; and taken with Lane's "Selections from the Kurān" and with "Ibn Khalikan's Bibliographical Dictionary by M. G. de Slaine," and perhaps we ought to add Prof. E. H. Palmer's newly translated "Quran,"

a student of Islamism will have large assistance. Mr. Hughes is we notice, the author of "Notes on Muhammadanism," which work we have not however seen.

The fourth number of volume XX of the *Journal of the China Branch of the Royal Asiatic Society*, is in the first place largely occupied with the short papers read Oct. 15th, 1885, on the question, "Is Filial Piety, as taught and practised in China, productive of good or evil?" The sage conclusion, reached by a vote, was that it was "productive of evil," a decision from which none will differ, taken in its plainest meaning; though it is evident that the intention was to say that it was productive of more evil than good—a decision from which many will differ. "Is China a Conservative Country," and "Sinology in Italy," are followed by a very valuable paper by Dr. Hirth on "Western appliances in the Chinese Printing Industry;" after which are many Notes and Queries of varying interest.

We take much pleasure in calling attention to another work of the Rev. W. Schaub, the title of which we venture to render freely, *The Christian Pastor's Vade Mecum*.† The style is simple and pleasant, the Chinese good, the tone of the book thoroughly evangelical, and the typography all one could desire. Culling a chapter here and there, we have felt profited in the reading; and unless there are spots we have not noticed, we say freely that we should like to see this excellent little work in the hands of every

* A Dictionary of Islam, being a Cyclopædia of the Doctrines, Rites, Ceremonies, and Customs, together with the Technical and Theological Terms, of the Muhammad Religion. By Thomas Patrick Hughes, B. D., M. R. A. S. With numerous Illustrations. London: W. H. Warterlow & Co.; 1885. [pp. 750.]

† 治會龜鑑, by the Rev. W. Schaub, Basel Mission Hongkong. [For sale at Basel Mission House, Hongkong. Price 8 cents.]

native evangelist and pastor, especially of course, the latter. We had just been casting about for some such work, when lo, it came to hand. The author will please accept our thanks. R.

The appearance of another work on the Malacca Peninsular, indicates the increased interest of the Western world in that region. *The Chersonese with the Gilding Off*,* is a book of personal experiences of any but an exhilarating kind, by a lady whose husband was a British official. She frankly says she did not see the Peninsular Settlements in the favorable and romantic light in which they were seen by the rapid eye of a Miss Bird. She does not impugn Miss Bird's accuracy, but she gives "the other side." There is but little of permanent value, or of literary merit, in the work, but it might be helpful to any one purposing to visit those equatorial regions.

Major Knolly's *English Life in China*† is a rather breezy book, in more senses than one. The author need hardly have told us that he belonged to the Royal Army, for the most striking and least amiable of the characteristics of that profession frequently appear. He bids the visitor at Hongkong "steer clear of the rank and file of the civilian community, inasmuch as they are not on the whole a favorable set, either in their associates or in their ways of life." He assures us in his Preface that the statements in his book were recorded on the spot and at the time, in short-hand, and that "the authenticity of the facts has been safeguarded by subsequent careful revision;" regarding which we can only say that it must have been a rather defective system of short-hand which he practiced, and that the

revision ought to have been much more careful, even if it were at the expense of the "freshness," which seems to be a paramount object with him, but which compels the thought of "greenness." The constant effort at effective and exaggerated expressions makes his book amusing reading to one familiar with the scenes he describes, but must make the volume very misleading to a stranger seeking information.

The Major spent a short time in 1884, visiting Shanghai, taking a trip to Hankow, and touching at Foochow on his return to Hongkong; in view of which he feels qualified to give his opinions on a multitude of subjects, especially on "The Missionary Question," to which he devotes an entire chapter, which in every page betrays the grossest carelessness and the most glaring ignorance. The *Atheneum* for January 2nd, contains a note from the Secretary of the Wesleyan Missionary Society, correcting one or two of his misstatements regarding medical missionary work in Hankow, which are but typical of the rest of his facts. The Major tells of twice visiting, and carefully inspecting, the "Hankow Wesleyan Medical Mission," when there has been no such mission in Hankow for eight years. He speaks of a missionary "Scotch Doctor," as having been in Hankow for many years, whereas Dr. Gillison, the only missionary doctor, had not been there at that time eighteen months; and after praising the doctor for his "exercise of skill on suffering humanity," within the next four pages he uses very uncomplimentary words regarding him as an "idle, careless, unpractical laborer."

This is but a specimen of the unreliability of his "facts" about missions in China. In common with

* *The Chersonese with the Gilding Off*, by Emily Lanes; 2 vols. London: Richard Bently and Son; 1885.

† *English Life in China*, by Major Henry Knollys, Royal Artillery. London: Smith, Elden & Co.; 1885.

many superficial observers, he considers the Roman Catholic mission work much more successful than the Protestant, and is much more favorably impressed with the devotion and the methods of work of the Roman priests than with those of Protestant missionaries; albeit he makes vigorous protests against the binding of feet of hundreds of girls in the Orphanage at Hankow. He specifically charges Protestant missionaries with "postponing the interests of their religious calling to the furtherance of their worldly prospects," with "frequent sloth," with "unhumble strife for social status," with "arrogance of *ipse dixi* and with an absence of conciliation," and very much else we have not space to quote. He holds them largely responsible for "a state of sloth, non-success, and disrepute." "The missionary business in China is by no means a bad business," he says, "to be run by that class of the clergy who occupy that debatable land which is one grade below gentlemanship, and from which the majority of the Chinese Protestant missions are recruited. Poverty-stricken and without prospects at home, out here they are provided by the various missionary societies with an assured and liberal income, to which is added 100 *l.* a year should they be married, and 50 *l.* extra for each child—a practice surely founded on Mormon principles..... On one point, indeed, his zeal rarely flags—his extra incomings of dollars, for which he appeals with a mixture of petulance and the air of a man denied his sacred rights."

Sad to say, our author refuses to except even the China Inland Mission from the would-be withering condemnation he pours on the other Protestant Societies, because of the "unanimous chorus of strictures passed in China itself with no exception in favor of any one missionary branch;" and moreover because he has before him,

a publication by this society called "China's Spiritual Need," which is "replete with mis-colourings." The one only brighter picture he found was in connection with the Church of England work at Foo-chow—"brighter because more wise, and liberal, and bearing some traces, however faint, of honest results."

It is refreshing however that our redoubtable critic is, notwithstanding all, a believer in the duty of obedience to the command, "Go ye into all the world and preach the Gospel." And he caps the climax of his unctious chapter on missions by giving four remedies for the sad conditions of the missionary cause which he describes with such "freshness." 1. "The heads of missions should in all districts be gentlemen, gentlemen in the conventional sense if you choose so to phrase it, who are not only highly educated, but who wear well-cut, well-brushed clothes." He kindly points out a "grave drawback accompanying a low type of missionaries, with a good deal of 'land' on their own hands, and with a deficiency of clean linen and h's." 2. "Let the resident merchants continue their present splendid liberality, but let the contributions be in the first instance transmitted to the central administrations in England, for subsequent payment of salaries and other disbursements. Thus the prestige of the local missionary will not be weakened by his sending round his hat." 3. "Let residence among their flocks of all the missionaries, whether high or low in office, be actual for a specified time—not theoretical." 4. "Let the aspirant for missionary labor in the Far East make a point of acquiring in England a considerable proficiency in practical medicine."

The missionary societies having now such full information, will be without excuse if they do not reform their missionary policy.

Miss Cumming is an experienced traveller. Her books on Fiji, Sandwich Islands, California, India, the Hebrides, and Egypt, make quite a library. Her new book, *Wanderings in China*,* gives many evidences of having been written by a well practiced pen. Her style, though any thing but the gushing and romantic, is sufficiently flowing to be very readable, notwithstanding the many parentheses. Her mind is sufficiently broad to be interested with many phases of Chinese life—of natural features and productions, of dress, amusements, religion, history, and politics. Her first volume is principally occupied with Hongkong and Foo-chow; the second volume with Shanghai, and Ningpo and a journey to North China. She recurs again and again to the Protestant missionary work, giving many details.

Our friends Messrs. Murray, Archibald, and Burnet, have very appreciative notices of their labors, as do many others. She makes

almost no criticisms, which had they been made would have been valuable, coming from so thorough a friend. We are tempted to make many quotations, but will indulge ourselves with only one—the italics and capitals are Miss Cumming's, not ours:—"There is small wonder that when the preachers have hitherto been so few, the disciples have likewise been few, especially as their own systems of faith are deeply rooted, and they are the most conservative race in the world. Yet a beginning has been made. *Fifty years ago there was not one Christian in all China connected with any Protestant Mission.* Already, notwithstanding all hindrances and the fewness of teachers, THERE ARE UPWARDS OF A HUNDRED THOUSAND RECOGNIZED MEMBERS OF DIFFERENT BRANCHES OF THE PROTESTANT CHURCH, AND TWENTY-TWO THOUSAND COMMUNICANTS, and some even fancy that a day may come when this vast Empire shall be numbered with those 'last who shall be first,' in Christ's kingdom."

CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

The tenth Annual Report of this society, whose head quarters are at Hankow, has just come to hand. The total distribution for 1885 was 424,000 books and sheet tracts, as against 347,285 in 1884, and had the funds been larger the circulation might have been proportionately increased. The total receipts from sales in the Depôt amounted to Taels 562.68, and from sales of tracts 807.19. A grant is acknowledged from the London Tract Society of 1,112.04 (£ 280), and subscriptions from two individuals of Taels 151.44. There was a balance in hand December 31st of only 36 cents. Two new tracts have been added to the catalogue; one a translation by Rev. D. Hill, the other by Mrs. Arnold Foster, which swells the list to fifty five

books and tracts. These are all written in Easy Wen-li style, and are thus adapted for circulation in all parts of the Chinese Empire, and neighboring countries. Besides tracts, Educational and Scientific books are sold at the Depôt and also all Christian publications in Chinese published by others which can be procured. Progress is evidently being made in Central China in western knowledge. In Wuchang the leading officials have instituted a monthly examination in Mathematics, and at the recent great examination for the degree of M. A., one of the sixty-one successful competitors out of thirteen thousand, was the one who had stood first at the monthly mathematical examinations, and that too though his literary essays were known to be poor.

* *Wanderings in China*, by C. F. Gordon Cumming, with Illustrations, in Two Volumes. Willison Blackwood and Sons: Edinburgh and London; 1886.

Editorial Notes and Missionary News.

SUBJECTS SUGGESTED FOR THE RECORDER.

We warmly commend the following suggestions, made by Rev. John T. Gulick, of Osaka, Japan, to the attention of our numerous correspondents in various lands:—

(A.) The expansion of China.

1. In Siam, Malacca, the Indian Archipelago, Formosa, Mongolia, Manchuria, and other Asiatic countries where the Chinese go for business, do they ever adopt the customs of the countries where they live, or do they always form separate communities retaining for the most part their own customs?

2. Are the children with Chinese fathers, by mothers of other races, in any considerable proportion absorbed into the race of the mother, or do the large majority of this class in every country grow up with Chinese customs and language, and thus swell the power of the Chinese nation?

3. During the present dynasty, has any other nation besides the Manchu been swallowed up and merged in China? Are the native races in Formosa being absorbed?

4. Do the half-Chinese at the Sandwich Islands grow up with Chinese habits of thought?

5. What is the position in the United States of America, and in Australia, of the children of Chinese by European mothers?

6. What is the rate of expansion of the Chinese element in the Indian Archipelago?

7. Is the increase of Chinese population and the spread of the Chinese language more rapid in countries where China holds political ascendancy, as in Formosa and in Kansuh?

8. Do the larger Chinese communities in the Philippines and the Archipelago maintain independence of government sufficient to

punish crimes in their own communities?

9. Do mothers bind the feet of their daughters in those communities?

The "Expansion of England," by Prof. J. R. Seeley is one of the most interesting of recent historical books. It seems to me that one of the most interesting subjects in the history of China would be the method of its expansion, if any one could bring out the facts in their connection.

One of the great contrasts between the Chinaman and the Anglo-Saxon is that the latter migrates with his family, while the former is always planning to return to the old homestead, that he may lay his bones in the family graveyard where they will receive the homage of his descendants.

(B.) The Opium Habit.

1. Have the Chinese in any part of the country developed any successful method of preventing the growth of the opium habit?

2. Outside of the Christian and Mohammedan communities are there any classes that make a successful stand against the entrance of the habit into their families?

3. Is it true in all parts of the country that the Mohammedans are freer from the habit than the communities that surround them?

4. Is this true of the Roman Catholics in all parts of the country?

5. Is it true of the Protestants in all parts of the country?

6. Are there any Anti-opium Leagues or Abstinence Societies, that show any vigor in opposing the evil?

7. The considerations relating to Trade and Industry that make the cultivation of opium an important factor in the economics of different parts of the country. Mr. Cady has referred to facts collected by

missionaries in Shansi, showing the pressure—the necessity—that forces the farmers of Shansi into opium culture. They are a striking illustration of the dependence of economic forces on the habits of the people.

(C.) The economic and social conditions of Chinese village communities.

1. The classes of society and their relations to each other.

2. The means of support for each class; the ages at which they marry; the tendency to increase or decrease; to grow poorer or richer.

3. The population to a square mile, and the sources from which food is drawn.

4. What products of the district leave the district in exchange for the raw products or manufactures of other places.

The missionaries at Pang Chia—Dr. Porter and his associates—can give very interesting facts of this kind; and if they found that they were of interest to others, they might collect still further, and perhaps other missionaries would furnish facts concerning other places by way of comparison.

(D.) The binding of feet, in its connection with economic and social conditions, either as cause or consequences.

(E.) The influence of the Worship of Ancestors on national and family life.

1. In preserving the solidarity of the nation.

2. In checking crimes of insubordination.

3. In increasing the desire for sons.

4. In diminishing the desire for daughters.

5. In intensifying the miseries of wives that do not have sons.

6. In leading parents to take wives for their sons at an early age, without regard to the prudential reasons that would favor later marriages.

NOTES OF THE MONTH.

We clip the following ridiculous item from the *Christian Union*, of New York city:—"A Chinese Testament in English characters has just been printed at Ningpo. It is a practical adaptation of what is known as 'Pigeon English' to missionary purposes." This is a curious specimen of the crude nonsense which often finds circulation even in respectable papers in the home lands. It is as amusing as aggravating that the version of the New Testament in the Ningpo Colloquial, in Roman letters, which has received the labors of so many American and English missionaries, the first edition of which was completed in 1855, and a third, and revised, edition of which is now going through the press, should be designated as "Pigeon English."

The late reports from California and the Pacific States, regarding the treatment of Chinese, makes one blush for America and so called Christendom. It is said that many in the United States also feel mortified, but surely their mortification needs to be deepened and rendered more demonstrative. It is, we fear, the long silence of the good people which has emboldened those of the "baser sort," to commit the high-handed outrages they now practice. Is there no reason to fear providential retributions for these crimes?

The correspondent of the *London and China Express* from Singapore announces that the Chinese proprietor of a Chinese newspaper of that place is going to start an English daily edition. He well says:—"This is sufficiently enterprising for a Chinaman to start an English paper in an English colony. No stones can well be thrown at Chinamen in the Straits on account of non-progressive tendencies, whatever may be said of their *confrères* in China." It seems that the annual emmigration from China to

Singapore is 100,000, of whom 10,000 remain in the colony.

We learn from the *Shanghai Mercury* that on the 9th of March, Dr. Mackay celebrated the fourteenth anniversary of his arrival at Tamsui. "Hundreds of natives, converted by the zealous missionary, had arrived for the occasion from all parts of North Formosa. It was a grand fête, with fireworks in the evening."

Dr. Nevius writes from the interior of Shantung that he finds more to encourage than he anticipated. There are bright spots even in the disaffected region where the silver mine excitements, and cases of severe persecution, had apparently done much harm.

Miss Mary H. Fulton M. D., writes from Kwai Peng, in Kwang Si:—"Three years ago my brother rented a chapel at this place, but was deterred from coming sooner on account of the recent war. A few days after we arrived last fall, we were fortunate enough to secure a house from which we dispensed medicine. The owner however desired a *Ko shi* from the Viceroy, and we returned after two weeks to Canton to procure it, also to invite a gentleman physician to return with us and assist in an operation which I feared might be necessary to perform on a military mandarin wounded in the Fanco-Chinese war. I desired also to be relieved from treating male patients. Dr. Kerr kindly accepted our invitation. During his six weeks' stay we treated nearly a thousand patients. Since my first arrival I have treated about three thousand, having operated about sixty times for entropium. As soon as the rainy season is over I hope to build a Woman's Hospital."

We regret that the death of Rev. Nathan Brown D. D., of Yokohama, has not before been noticed in *The Recorder* and that we cannot now more than allude to it. He was

seventy-nine years of age and had spent twenty-two years in Assam and thirteen in Japan. Rev. A. A. Bennett well said in his biographical address:—"To few Europeans has it been granted, as it was to him, to live thirty-four years in Asia; to few of any nation, to be seventy years a consistent member of a Baptist Church; to fewer still, to translate the entire New Testament, and portions of the Old, into two languages as different as the Assamese and Japanese."

THE MISSIONARY CONFERENCE.

The Rev. D. Z. Sheffield writes:—"I wish to express myself in favor of delaying the proposed missionary Conference to the spring of 1890. This delay of a few years will give time for problems now coming into light to show their full proportions;—such questions as the establishment of secular schools of higher learning; how far foreign money should be employed in supporting a Native Ministry; what type of Christian Literature is best adapted to rouse and influence the Chinese mind;—all these could, I should say, be discussed with more advantage then than now."

Dr. Happer writes from America:—"The fact that so many of the brethren in Shanghai are in favor of 1890 is a strong point. If the Shanghai Conference, as a Conference, takes that view, it will I suppose settle it. I rather favor an early meeting but I am not strong in my preference."

A WORD FROM Dr. LEGGE.

We are indebted to Dr. Edkins for the following extract from a letter received by him in February from Professor Legge of Oxford:—

"My translation of the *Li Ki* is all in print and will be published as two volumes of the *Sacred Books of the East* next year (1886.) I had a good deal of pleasure in the labor. The *Li* has increased my appreciation of the religion and

general reach of thought of the Ancient Chinese. I have also in the press, a translation of the *Travels of Fu Hien*, with notes intended to give readers some idea of what Buddhism really is. Dr. Rhys Davids is reading the proofs. In many important respects I differ from Dr. Davids on Buddhism, but his assistance is very valuable and we have agreed to differ. In the end of the volume we are reprinting the Chinese text according to a Korean recension which I received from Banyin Nanjio. It was republished in Japan a century ago by a monk. It contains at the top of the pages all the various readings in the Sung, Ming, and Japanese recension of the little work. These various readings amount to three hundred. The Korean text is on the whole the best I have met with. I hope the addition of the text will make the work acceptable to the missionaries and others in China.

"After the New Year I have to take Lau-tsze and Chwang-tsze seriously in hand for the *Sacred Books*."

PANG CHIA CHUANG—WESTERN
SHANTUNG.

The Rev. H. D. Porter M. D. writes:—I am inclined to quote David, "By my God have I leaped over a wall." The wall took shape in the culmination of a local opposition to us in Pang Chuang, under the leadership of an old man, an excommunicated church member. It was a sorrow to him that he could not make his living off of us. He laid a scheme to bull-doze me in the matter of hauling coal. The foiling of the scheme led to a riotous assembly, and plans of attack on the 31st of October. We were kept from any harm however, despite the crowd and the bad feeling. The magistrate declined to do more than issue a proclamation. I appealed by telegraph to the Consul at Tientsin. The Viceroy at once ordered the

magistrate to arrest the men. The official happened to pass through Pang Chuang, and was examining the case, but without purpose to arrest the offenders, when I was able to serve the Viceroy's despatch upon him. The 5th of November was a dramatic day in the little village, signalized by the handsome discomfiture of the official and his speedy arrest of the men. It took three weeks more to arrange the matters. The chief offender has been in confinement all winter, and we have been at peace. The "Rock Spring" affair might easily have been paralleled but for the speedy and wise action of Viceroy Li..... A compact, or treaty, of peace, has been made between the village elders and ourselves in eight articles, signed by seventeen men, in the presence of the district magistrate, whereby the village binds itself to respect the Jesus Church, and to treat kindly all foreigners who may come here to preach or teach, and not to molest the native Christians in their worship or practice of their new faith. The general effect of this solution has been very great.

AN EVENING IN SHANSI.

Mr. B. Bagnall writes from Peking:—On the 21st of September, some time before dusk, I put up in the north suburbs of ~~Tsao~~ *Chao* Ch'eng hsien and took a few books into the city. I was much pleased to meet some native Christians here connected with the China Inland Mission's work, of the Ping-Yang-fu station, which has been under the immediate direction of the Rev. Mr. S. Drake for some time past.

Two of the members have opened an Opium Refuge, and during the present year over one hundred patients have been relieved. One of the brethren on hearing of my presence on the street, came and invited me to their place, and conducted me to a neat little house on a quiet street. There was an air of

tidiness about every thing that was really delightful, and an absence of everything of an idolatrous tinge, that was very pleasing. The walls of the principal room had illustrated, and other, sheet tracts neatly pasted up in conspicuous places, while a large table had a number of Scriptures and other Christian books strewed about on it.

They told me it was the weekly prayer meeting night, and asked me to stay and conduct the meeting, but as the gates would have been closed, I had to deny myself the privilege. The brethren in charge then proposed that I should pray with them before leaving, which request I of course gladly complied with. The patients were then called in, (numbering about twenty persons), to whom I spoke a few words; and on saying, "we will now pray," they all simultaneously fell on their knees, proving they were no novices in that sort of thing, and as I concluded, the hearty "Amen" that fell from the lips of the kneeling company would have cheered the heart of Gen. Booth or any member of his army.

When we remember that this is entirely a native establishment, quite independent of foreign superintendence, I think it speaks well for the native church in these parts.

CHINESE Y. M. C. A. BUILDING.

The Friend of Honolulu announces the dedication of a new building erected by the Chinese Y. M. C. A. in that city, on the 3rd of Decem-

ber, and makes the following statements:—

Religious work among this important class in our city was first undertaken by our local Y. M. C. A. about sixteen years ago. Since then the work has grown until now a large Church has been organized, who own the commodious edifice in which they worship. Schools have been established, and a Young Men's Christian Association has been formed, who now have a fine home of their own, admirably adapted to their work among their own peculiar race.

The audience of about three hundred, that crowded the Hall to its utmost capacity, represented at least seven nationalities. Addresses were made in three languages, and all joined heartily in the singing, each in the tongue in which he could best praise the "Lamb," who came and "hath redeemed us to God by His blood, out of every kindred, tongue, and people, and nation." Mr. F. W. Damon who seems to be the "apostle" to the Chinese, presided, and also acted as interpreter. After the formal exercises, refreshments were served, and the remainder of the evening was spent in social converse.

In turning homeward from the unique and interesting scene, more hearts than one felt to exclaim with wonder and praise, "What hath God wrought!"

ERRATUM page 144, line 16 from bottom, for *diction* read *dictum*.
